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American Board of Commissioners for Foreign Missions.

CHINA.

I. CLAIMS UPON CHRISTIANS IN AMERICA.
II. SOCIAL CONDITION.
III. OPENINGS FOR CHRISTIAN EFFORT.
IV. CHANGES IN CHINA.
V. MISSIONARY STATISTICS.
VI. OUR WORK.

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MISSIONARY TRACTS.

Historical Sketches of the Missions of the American Board in Africa, Turkey, Syria, Persia, India, and Ceylon. Also, Historical Sketch of the Board.

No. 1. Theory of Missions to the Heathen. pp. 22.
" 2. Control to be exercised over Missionaries and Mission Churches. pp. 44.
" 3. Missions to the Jews. pp. 24.
" 4. Christian Public Spirit, or Living for the Kingdom of Christ. pp. 24.
" 5. Labors and Hindrances of the Missionary. pp. 16.
" 6. The Promised Advent of the Spirit. pp. 16.
" 7. On deciding early to become a Missionary. pp. 20.
" 8. Ought I to become a Missionary to the Heathen? pp. 16.
" 9. The Board able to conduct Missions on a more Extended Scale.
The Christian Community able to furnish more Means.
Estimated Value of the Enterprise. pp. 28.
" 10. The Time for the World's Conversion come. pp. 24.
" 11. The Oriental Churches and Mohammedans. By Cyrus Hamlin, D. D. pp. 20.
" 12. Missionary Responsibility of Pastors. pp. 18.
" 13. The Grand Motive to Missionary Effort. pp. 12.
" 14. Claims of the Missionary Work upon the Mental Strength of the Ministry. By Daniel Bliss, D. D., Syria Mission. pp. 16.
" 15. Outline of Missionary Policy. pp. 18.
" 16. Can the Board be kept out of Debt, and in what Manner? pp. 8.
The Moral Discipline of Giving. By George Shepard, D. D. pp. 23.
The Guilt of the Pagan. By W. G. T. Shedd, D. D. pp. 24.
Duty of American Christians to the Heathen. By Rev. S. B. Treat. pp. 12.
Plea for the Monthly Concert. By A. L. Stone, D. D. pp. 12.
A Plea for Foreign Missions. By S. C. Bartlett, D. D. 8vo. pp. 12.
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CHINA.

CLAIMS UPON CHRISTIANS IN AMERICA.*

BY SECRETARY TREAT.

THE Prudential Committee are constrained to ask the attention of the Board to a country which makes a stronger appeal to its sympathies than any other. Of the five great missionary fields, four are receiving a culture in some measure proportionate to their wants. But the land which lies farthest from us as we turn to the east, and nearest to us as we turn to the west, is comparatively unsupplied. With one half of the pagan world, it has scarcely one fifteenth of the missionary force.

If we look at the empire of China as a whole, we find it, with one exception, the largest which has ever existed. Its position, moreover, is singularly felicitous. Lying on the eastern slope of the great plateau of Central Asia, and for this reason ever looking toward the Pacific, it has resources of inconceivable diversity and richness. Embracing, as it does, thirty-eight degrees of latitude and seventy-four degrees of longitude, occupying every conceivable altitude from the sea-line to the snow-line, its soil has yielded for ages whatever is needful, whether for the comfort or the luxury of man. On the other hand, with a single river that bears upon its bosom the commerce of one hundred and seventy millions; with a canal, finished before the birth of Columbus, and yet twice as long as the one which some of us have crossed so frequently on our way hither; with a coast-line thousands of miles in length,—it has advantages for traffic with other lands almost without a parallel.

It was to be expected that such a country would teem with rational life. But the reality has transcended the boldest thought of earlier times. A recent work of high authority makes the population of the empire 500,000,000. The common estimate for China Proper, as it is called, is 400,000,000; so that a country smaller than the United States is to be accounted ten times as populous.

* A paper presented in behalf of the Prudential Committee to the American Board at Buffalo, Sept. 1867.

It becomes a question of the gravest import, "What is the spiritual condition of these hundreds of millions?" Dwelling among these highlands and lowlands, looking out upon this peerless sea, surrounded by the amplest proofs of an infinite and loving presence, and hearing such constant calls to every noble and reverent feeling, — surely they ought to have reached the highest style of human excellence. What is the fact?

Development there has been, in certain directions surprising development; and we discover also a strange tenacity of life. Before the founding of Rome, prior to the first monarchs of Israel, China had attained to the dignity of a settled State; not, indeed, with its present greatness, but with all the germs of that greatness. Not only has she grown as other States have grown; that which shortened other histories has lengthened hers. "She has spread," says Medhurst, "not by conquering, but by being conquered." And there has been, moreover, something higher and nobler than barbaric force. Long ago there was steady, patient industry, — attested, for example, by the Great Wall, hoary through the lapse of twenty centuries, but to-day the mightiest defensive structure in the world; a rare capacity for organization, — attested by its marvelous system of government; an open eye for the phenomena of nature, — hence the mariner's compass; wonderful aptitude for useful discovery, — hence the art of printing, gunpowder, porcelain, known first in the Orient, and then loaned to the Occident. In the days of Alfred the Great this remote country, in mere civilization, took precedence of all others. And much further back, when the old Britons were simply unclad savages, "the very plebeians of China were clothed in silk."

But this civilization has always been a heathen civilization. Upon the entire edifice, from top-stone to foundation-stone, we must write, "Alienated from the life of God." In truth, we might almost affirm that, in the first chapter of Romans, the Apostle to the Gentiles, as God's seer, had these hundreds of millions directly before him. No sun-picture of yesterday is truer to the life. It is for such a people, so sinful, so needy, that the Prudential Committee ask the gospel of Christ.

They will first adduce certain arguments which appeal to the friends of missions everywhere.

1. They must be allowed to make a more distinct reference to *the immense number to be saved.* Let us assume 400,000,000 as the population of the empire; and let us suppose them to pass

before us, say five abreast, at the pace of one mile an hour. From morning to night, from night to morning, the ear is burdened by their heavy, incessant tread. Who now will stand, and wait till the last detachment shall have marched by? A procession of a few thousands becomes to the spectator, not unfrequently, a painful weariness. But these dusky forms, these children of dark hearts, will consume seven years in defiling before us, a long, unresting funeral train! We are awe-struck and confounded, — myriads upon myriads, millions upon millions, all journeying like ourselves to the judgment-seat, and all ignorant of the way of life!

2. Another argument is *the divine interposition* in behalf of China. When the hearts of Christians first yearned for the redemption of this land, it rose before them like a strongly guarded fortress, the Ehrenbreitstein of heathenism. Barriers which are formidable everywhere, were found compacted and strengthened here with amazing skill. Morrison went forth, sixty years ago, the forlorn hope of evangelism. Others joined him, among them our own missionaries; but prior to 1842, they could only exclaim, "How long, O Lord, how long!" Then, however, "He that is glorious in his apparel, traveling in the greatness of his strength," came forth from his place; and his own arm brought salvation unto him. In the exercise of his high prerogative as King of kings he caused the wrath of man to praise him; and the red hand of war was permitted to unbar the two-leaved gates. Slowly and heavily, with manifold obstructions and delays, they turned back upon their rusty hinges; and now we are told that the whole empire is open to the heralds of the cross. "This is the Lord's doing, and it is marvelous in our eyes!"

3. *The signal success which may be anticipated*, is another argument. Many have regarded China as an exceedingly difficult, if not an altogether unhopeful field, partly because of its religion, and partly because of its extent. But Hindooism is worse to grapple with than Boodhism; Islamism is worse; and yet both are to be swept from the face of the earth. On the other hand, the magnitude of the work may become itself a ground of hope. As the land of Sinim, in the counsels of the Father, is made sure to Christ, we have a right to expect unwonted displays of his power, — pentecostal seasons that shall affect entire provinces. What has lately taken place upon a small scale, may take place, at no distant day, upon a much larger scale. Let us not be faithless, but believing.

4. *The hazard of delay* should not be overlooked. This is two-fold. (1.) It is quite possible, to say the least, that political changes may arrest, or at any rate retard, the labors of missionaries. For such a land there is not, there cannot be, permanent repose. (2.) The Man of Sin is there, and will be there, whoever else shall be absent. His concern for the Chinese began far back in the past. Five hundred and sixty years ago he placed an Archbishop at Peking, with seven suffragans. Though the door seemed to be shut against him for a time, his labors for the last three hundred years have scarcely been suspended. The extremest threats have been made and executed; but they have only verified the maxim, "Rome never yields." The prize is great, even the conquest of one third of our race; and the sacrifices made to gain it will be great. Recently an extraordinary zeal has been manifested. "The activity of the Romish Church in China," says Sir John Davis, "has no rival as to either numbers or enterprise." Such a record, in coming years, ought to be simply impossible.

But there are arguments which address themselves with peculiar force to Christians in America.

1. *The physical characteristics of our country fit us for great missionary undertakings.* Lands, like races, are created for definite ends. Greece and Italy, in ancient times, England and Holland, in modern times, were commissioned to evolve, as well an outward as an inward life. The sea was to give them wealth at home and empire abroad. Our father-land, especially, with its dexterous enterprise and its sturdy Protestantism, was to illustrate the priceless value of its sea-girt home.

But what other nation has such power of self-projection as our own? We have, on the one hand, a material prosperity which will suffice for the largest achievements, and we have, on the other, the readiest and broadest theatre therefor. This home of ours, so far removed from the jostlings and entanglements of European life, and yet so central withal, God has given to us for this very end, that we may go forth to the bays and harbors and rivers of other lands, and preach the unsearchable riches of Christ.

2. *The annals of our country point to great missionary undertakings.* Columbus had scarcely opened the new world to the old, when Luther burned the Pope's bull at Wittenberg, thereby lifting his stalwart arm against the despotism of Rome. But the blow was worth more to Britain than to Germany, more to Amer-

ica than to Britain. Just a hundred years later, — English Puritanism having reached its opening manhood, — the Pilgrims stepped forth upon Plymouth Rock. Then commenced a struggle, eventful for this land, eventful for all lands. "Shall this feeble band, with such as may follow from time to time, conquer the difficulties which lie in their path, or must they finally succumb?" For a century and two thirds, in one form or another, the conflict went forward. At the end, however, forests had been leveled; churches had been built; the institutions needful for a young State had been founded; independence had been won. And it deserves our especial notice, that the new life which began to quicken our nation, when these United States had become, strictly and truly, one and inseparable, synchronized perfectly with the commencement of modern missions. Soon the era of revivals followed, and in due time the era of American missions. Afterward, just as fast as God was pleased to open the pagan world to the gospel of his Son, just so fast did he give us the ability to preach that gospel. Why was it, except to teach us, in language that we could not misunderstand, the divinely-appointed uses of our prosperity? And that old objection, "The home work and the foreign work are too much for us," — how suddenly and completely has he swept it away! By that war which has just closed, he has taught us that whatever we wish to accomplish, we can accomplish. Doing great things for the heathen, therefore, has ceased to be a question of power; henceforth it is simply a question of will.

3. *China has become our western neighbor.* When we first turned to the farthest Orient, as a possible field for our efforts, we were obliged to look across the entire eastern continent. The land of Sinim was to us the "Ultima Thule." But no sooner did it begin to surrender its policy of isolation, than our relations to it began to change; as if God had sealed up its gates till we should be ready to enter them. Five years from the treaty of Nanking, California was ours. At that date, however, San Francisco was farther from us, practically, than Canton; and hence the iron-track crossed the Isthmus of Panama eight years later, making the time to the Golden Gate only three weeks. But there remained still a long voyage to China, and few ships were sailing thither. Hence it has come to pass, since we met at Pittsfield one year ago, that a line of steamers has undertaken to bridge the Great Sea; and a missionary brother, who left New

York on the 10th of August, is now, we may hope, drawing near to the land of his adoption. In a very short time, we shall hear of unresting railway trains passing from the Atlantic to the Pacific, and then a single month will take a reinforcement from Massachusetts Bay to Shanghai. Who can fail to interpret this rapid march of events? Surely the God of missions has brought this empire, so populous, so idolatrous, nearer and nearer, that we may accept the field which he has assigned us.

4. *As China is destined to enrich us with her commerce, it becomes us, as a Christian people, to enrich her with the words of eternal life.* The best which she can give, she will pour into our lap with ever-increasing profusion. Be it ours to say to her, "Silver and gold have we; and you shall receive them from us with no stinted measure. But such things perish with the using. Better than all else, we offer you treasure in heaven." This were an interchange of values worthy of the name which we bear,— *carnal things received, spiritual things given in return.* It would do something, moreover, to repair the wrongs which the greed of wealth has inflicted upon the Chinese. For hundreds of years men have gone to their shores eager for gain; but too many have left, for the dollars which they made, the vices which were their shame.

5. In evangelizing China, *we shall do much to raise our country to the proper level of a Christian State.* If we compare the life of any consistent believer with what may be called the life of any existent nation, the contrast will fill our hearts with sadness. What the former would scorn to do, the latter, perhaps, will not scruple to do. Many an Englishman has blushed for the opium war. Many an American has blushed for the injustice done to the red man; and we hang our heads to-day, because the times of this costly wrong-doing still linger. Hence it should be our constant aim to bring the life of the State into harmony with that of the individual, so that whatever dishonors a man, shall be impossible for a people. To effect this, however, our churches need to be clothed with power from on high. How shall they secure the blessing?

Let us suppose them to resolve, humbly, prayerfully, "According to the ability which the Lord has given us, we will send the gospel to China." It is an honest purpose; it is faithfully kept. Every steamer that crosses the Pacific is freighted in part with missionaries. Those who remain behind, account themselves sim-

ply home-partners; and so their alms and their hearts are always going forth to the common work. Wherever the glad tidings are preached, therefore, whether in the temples of Boodh or the dwellings of the poor, whether on the shore of the sea or far back among the mountains, they become the power of God unto salvation. Converts are multiplied as the drops of the morning; and in the fullness of their young, joyous life, they turn to us and invoke the divine benediction upon us.

Here then we have three elements of power: (1.) The pleasure which Christ takes in those who honestly obey his last command. (2.) The resulting effect of a noble and generous endeavor. (3.) The supplications of new-born souls, grateful for the boon which they have received. How easily and how speedily might the churches of America, with these conditions of strength available for them, transform our national life!

Thus have the Prudential Committee endeavored to set forth the claims of China as a missionary field, first, *upon Protestant Christians everywhere;* secondly, and preëminently, *upon Protestant Christians in America.* But they must go still further, and say that *upon the churches which are represented by this Board*, there rests a special obligation. God has been pleased to give us a wider experience, a larger income, and a stronger working force than any other society this side of the Atlantic. It becomes us, therefore, to accept the position which He has assigned us, humbly and trustfully, and to ask that grace may be given us to do all His will. With no rivalries, except such as would fain achieve the most for the Master's honor, let us go boldly forward, inviting our brethren of every name to stand by our side in that supreme conflict which is soon to be joined with the powers of darkness.

This paper was referred to a special Committee, who presented a report, of which the following is part:—

The character of the Chinese people gives special interest to their claims. A barbarous people needs the gospel as much as those who are civilized. It is adapted to them. But we cannot help turning with deep sympathy and strong hope to a land where intellect is working in the established forms of political and educational organizations, yet destitute of Christianity. It is not our first work there to "teach the people to think." There is a mental capacity in large portions of the people, developed and applied both in literature and the arts. This civilization is indeed "heathen," but it is ready for

the infusion of Christianity to purify and direct its forces in a sound religious culture, so that this empire may become a mighty power for the maintenance and propagation of the gospel. The Committee recommend the adoption of the following resolution: —

Resolved, That this Board, with reliance on God, does now accept the work which Providence throws upon it for the evangelization of China; and assured of the abundant ability of the churches, and of the favorable response of devoted young men in our Theological Seminaries to the appeal that shall be made to them, do recommend a speedy enlargement of the missionary force in that empire.

The resolution was unanimously adopted; the congregation also, by rising, unanimously assenting to the vote.

SOCIAL CONDITION.

BY REV. J. L. NEVIUS.

At the request of the Secretaries of the American Board, Rev. Mr. Nevius, Missionary of the Presbyterian Board, from China, has kindly furnished the following summary of his address on the same occasion: —

The Chinese empire bears a strong resemblance in many respects to our own country. It occupies nearly the same position in the Eastern Hemisphere that the United States does in the Western. It comprises very nearly the same degrees of latitude, and has the same varieties of climate and productions. The area of the whole empire, including Chinese Tartary, is greater than that of the United States, including the lately acquired Russian possessions. China proper, sometimes called "The Eighteen Provinces," contains an area about equal to the present organized States of the American Union. While the empire is divided into provinces, as our country is into States, so each of these provinces is divided into Fu and Hien, as our States are into counties and townships.

Each of these divisions has its corresponding city. These cities are all surrounded by walls from twenty to twenty-five or more feet in height, with an outer face of solid masonry, either hewn stone or brick. The circumference of these walls varies from three to fifteen English miles. The provincial capitals contain on an average about a million of inhabitants each; the Fu cities, or those of the second class, are considerably smaller; while the cities of the third class contain generally a few tens of thousands.

All the names found on our largest maps of China are the names of these walled cities. These cities alone, which number in the aggregate more than one thousand seven hundred, contain a population of not less than sixty millions.

But the great proportion of the inhabitants of China are to be found in almost innumerable unwalled towns, villages, and hamlets which everywhere dot its fertile plains. Every thing you see strengthens the impression of the immense population. The canals are full of boats; the fields of laborers; the roads and by-paths are filled with pedestrians, and in some parts of the empire with pack-mules and donkeys; the streets resound with the noises of a great variety of busy artisans, and you are hardly ever out of sight of the graves of the dead of past generations. How many millions of the past have gone down to fill idolaters' graves without any knowledge of Christ and his salvation!

There are now living in the empire at least four hundred millions of Chinese, a population about equal to that of all the nations of Europe and North and South America combined. They are our contemporaries, looking to us for the gospel; we must soon pass into eternity together and meet them at the bar of God. It is for us to say whether they too shall perish, without any united and earnest efforts on our part for their salvation.

This vast population, isolated by its position from the rest of the world, has developed a civilization peculiarly its own. They have a language embracing in all about forty thousand arbitrary signs or characters; an authentic history which dates back more than three thousand years; and a very extensive literature embracing a great variety of subjects. They have in active operation benevolent societies and institutions of different kinds; and have the lead of Western nations in the knowledge of some of the practical arts and sciences.

There is certainly something remarkable in the culture and institutions of such a people, and in a government which for so many centuries could bind them together in one commonwealth. The character of the government and of the people is due, more than to any other cause, to the teachings of the great sage, Confucius, who lived about five hundred years before Christ. He professed to have derived his system of truth from the sages who preceded him; and regarded it as his special mission to preserve from oblivion and to hand down to posterity their works. We may gain a general idea of his system from the "Five Relations" and "Five

Virtues," which he made the basis of it. The first of the "Five Relations" is that between the Emperor and his officers, which developed gives their system of government and political economy. Then follow the relations between father and son; husband and wife; brothers and friends. It will be observed that while these heads cover the whole sphere of human relations or duties, our relation to God is entirely ignored. The Five Virtues are Love, Righteousness, Propriety, Knowledge, and Faith. As in the Christian system, love stands in the first place. Confucius' conception of this virtue was very high, so much so, that he would hardly acknowledge of any that they had attained it. When asked to define his idea of it, he replied, "Do not unto others what you would not have others do unto you," presenting the nearest approximation to the "Golden Rule" which has ever been made by any uninspired teacher.

But notwithstanding all this culture and civilization, the spiritual destitution of the Chinese is not exceeded by that of any other nation in the world. They present a striking illustration of the truth that "the world by wisdom knew not God;" and that a nation may go on improving in intellectual and social culture and in a knowledge of the arts and sciences, and be all the while going farther and farther away from God. It is almost impossible, without a great deal of explanation and illustration, to communicate a knowledge of Christianity through the medium of the Chinese language. Having no correct religious ideas, they have no words to express them. Idolatry has preoccupied the minds of the people, and the whole empire is full of heathen temples and idol shrines.

This remarkable people, which has long adopted an exclusive policy, and would have preferred to continue isolated from the rest of the world, has been forced to open its doors to foreign intercourse. God made use of the military power of England and France to effect this end.

While the whole empire is opened to the free proclamation of the gospel, and religious toleration is guaranteed in express terms by the last treaty with China, different agencies are also conspiring in God's providence to open the way for the spread of the gospel, humbling national pride, undermining old systems, and directing the thoughts of the people into new channels. These agencies are foreign and civil wars, foreign commerce, and foreign arts and sciences.

While God is working on such a large scale and making use

of such mighty agencies, he calls upon the church to perform her part, and every individual Christian, as co-laborers with him in the regeneration of the world. The work assigned to us is the most noble and inspiring, that of casting in the good seed of the kingdom. Shall the gracious purposes of God fail of their grand fulfillment from our backwardness in performing our function, and doing our duty? This work must be done now. God has brought heathen China to our very doors. This is the church's opportunity, the time of our visitation. The Romanists are fast occupying the field. The propagators of their faith, and their converts, outnumber ours almost a hundred fold. If we would save ourselves from the displeasure of God and his just judgments, we must enter upon this work with a zeal and energy in some degree commensurate with the urgent claims of China, and the loud call of God's providence. We must "come up to the help of the Lord, to the help of the Lord against the mighty."

OPENINGS FOR CHRISTIAN EFFORT.

From the Annual Report of the Board for 1867.

Letters from brethren in this field often refer to tours in which they find the field open and the people ready to receive Christian books and to listen to the preaching of the gospel, and to the need of laborers to enter open doors. Mr. Chapin wrote from Tientsin, in December, 1866: "Rev. Mr. Lees, of the London Mission at that place, and Rev. Mr. Williamson, agent of the Scotch National Bible Society for North China, have just made a tour into the interior, probably the longest ever made by Protestant missionaries in China. They traveled between 2,000 and 3,000 miles, their course lying through the four provinces of Chile, Shansi, Shensi, and Honan. Everywhere they found an open door for preaching, and for the sale of Christian books. More than 20,000 small books, about one third of which were Testaments or portions of Scripture, were thus disposed of. Multitudes met them, and hung with eagerness upon their words wherever they went. We have all had similar experiences, though on a smaller scale. I myself was absent from home fifteen days in the spring. During this time I visited ten cities, besides a great number of villages, preaching sometimes to audiences of 2,000 or 3,000 at a single place, and selling about 2,500 books, large and small. Everywhere the country seems open for missionary effort."

In February, Mr. Blodget referred to Mr. Wylie, the agent of

the British and Foreign Bible Society, as having reached Peking by an overland journey from Nankin, and remarks: "In his tours for the sale of Bibles, he has visited almost every open port, and traveled very extensively in the interior. His testimony confirms the statement so often made, that except in those parts where political disturbances exist, China is everywhere open to missionary labor. He has sold many tens of thousands of copies of the New Testament, and is still engaged in this work. It is a happy circumstance, and one which should occasion devout gratitude to God, that the first book heathen China receives from the Christian nations in the west is the Bible." Noticing in another letter a journey by himself to and from Kalgan, Mr. Blodget makes some statements which seem to indicate the safety of such journeyings now in the interior of the empire. On his return, he went to Yu Cheu, a city ninety miles southwest of Kalgan, where he baptized the aged parents of a church member who was with him, and remained eight days laboring among the people. From this place he passed to I-Cheu, a distance of 120 miles, through a region "so rugged, barren and mountainous, that few, even of the Chinese, can obtain a livelihood," and over a road "impassable for carts, but much traveled by mules." In this wild region "I was," he states, "quite alone, among strangers, sleeping upon the same brick bed with Chinese travelers and innkeepers, yet as safe, for aught I know, as if walking the streets of my native village." From I-Cheu, two days' ride brought him to his home at Peking.

In several letters received during the year, Mr. Blodget has strongly urged the policy of pushing out into the interior, taking stations and out-stations in various places far removed from the present mission centres, and thus forming new centres of light and influence. He refers to several missions of different societies as now adopting this policy more than heretofore, notices places which might well be occupied at once, and says, "the country is all open, the climate in Northern China is very healthful, and the people are kind and accessible." In view of such openings and such plans, the brethren reiterate their calls for more laborers in the great China field. Mr. Stanley, after mentioning that a room had been secured for mission purposes at Lang-Liu-Ching, and expressing the hope that that might become one of a series of out-stations extending inland, adds: "But, oh! we need more *preaching* missionaries. How much we need them our young men preparing for the ministry do not realize, I am sure, or there would be more candidates for the foreign field." Mr. Chapin, after

noticing tours and the open field, as in extracts already given from his letters, says: "Would that we had a hundred men, full of faith and zeal and love, to preach Christ to the countless multitudes who fill up this great plain of Northern China. . . . . Where is then such a field as here for the services of the loyal, devoted servants of Christ, who would leave a name and an influence behind them when they die? Our work is here in the very midst of the great ocean of humanity, and our words and lives may tell upon multitudes now, and far greater multitudes after we have ceased to live and toil for Christ upon earth. I wonder that the hearts of the enterprising and pious youth of our country are not so stirred up in view of the glorious service set before them, as to lead thousands to present themselves to the Board, and beg to be sent forth on this holy, joyous mission." Mr. Goodrich also, expressing his surprise that there are not more men ready, exclaims:

"Alas, alas! more than eighteen hundred years have passed away since our Lord ascended up on high, and forty years since China was opened to the gospel, and now for 400,000,000 of men the church has but little more than one hundred missionaries in the field. The fields are white for the harvest, but the laborers are few."

CHANGES IN CHINA.

BY HON. S. WELLS WILLIAMS.

As a fitting addition to these statements in regard to openings and calls to Christian effort in China, an extract will be given from a letter of December last, addressed to Dr. Anderson by Hon. S. Wells Williams, LL.D., long connected with the mission of the Board at Canton, and now Secretary to the United States Legation at Peking. After noticing the state of things when he first went to Canton in 1833 — when China had "no sympathy, no knowledge, no influence with other nations;" when Christian missions there were "regarded as directed more to foreigners living there than to the natives," so few were the opportunities of access to them; and when "an attempt made to print tracts and gospels on blocks resulted so disastrously to the natives employed that thirteen years passed before another like attempt was made," — he goes on to say: —

"When I now look back upon those times, I see how wisely political events were ordered for the good of this nation, gradually preparing it for a better understanding of its own rights and po-

sition, and loosening the restrictions of ages by degrees; and I cannot doubt that God has great things for so large a part of the race yet to do.

"The East India Company was an incubus on all philanthropic efforts in China, and it was removed; then the hong-merchants and their restrictions were swept away by the treaty of Nanking, which opened avenues into the country, and established missionaries, simultaneously with merchants, at all of them. Another step was taken in advance some twelve years after, foreign representatives placed in Peking, and the whole country thrown open to travel and missions.

"The result of missionary effort during the 34 years past, has been only a first sheaf, I am sure, of what the next 34 years of this century will exhibit. But it is much, nevertheless. The three or four then in Canton have been multiplied to over four hundred missionaries, besides females, more than a hundred of whom are still in China, working directly upon the mass of ignorance around them in more than twenty cities, with many out-stations besides. The single upper room in a hong in Canton, where the Chinese service of Dr. Morrison was held, has expanded to scores of churches, chapels, schools, and hospitals, in all of which the truth is made known continually. The converts are few indeed compared with the crowds of their pagan countrymen; yet the three thousand and more which are numbered on the mission records give their witness for the fulfillment of the prophecy, 'These from the land of Sinim.' One, two, yes three of these have testified with their lives or imprisonment to the truth and value of the principles they have professed.

"In printing and disseminating Scriptures and religious books, the advance has kept pace with other branches of work; so that instead of stealthily bringing in a copy of the Bible at Canton, secreted in the bottom of a trunk, thousands of copies are sent from the printing-offices in Shanghai, printed in four different sizes of metallic type, to all stations, where this inadequate supply is supplemented by as many others struck from blocks. These have been carried through the large towns of northern China, and publicly sold by foreigners in their streets, from Shantung to Shensi, and Kalgan to Kaifung, — all the country north of the Yellow River, a region nearly as large as all the Atlantic and Gulf States. Newspapers, too, are beginning to supply the people with other kinds of information, and the Imperial Government has just informed the foreign ministers that it has no desire to pre-

vent the discussion of any subject of public interest relating to China in their pages.

"These few comparisons of what existed when I came to China, a young man, and what I am now permitted to see, show that God has truly begun to open the way for his gospel among the Chinese. The work to be done is so great, however, that all the advance seems almost as nothing when we reflect upon the ignorance and idolatry which still exist; the agents at work, and their powers and plans, seem utterly inadequate to compass and throw down the walls of this seat of Satan. I hope none of the host is disposed to doubt the success of Christ's cause because such is the case."

MISSIONARY STATISTICS.

The following statistics are taken from a Missionary Directory, published at Foochow, China, July 1866:—

Ordained missionaries in China,	97
Lay missionaries,	14
Female missionaries,	93
Whole number, male and female,	204
Number of native helpers,	206
Church members received in 1865,	282
Whole number of native church members,	3142

Of the ordained missionaries, forty-three were connected with American Societies; forty-four with English; eight with German; and two were independent. Several new missionaries have gone out during the year, so that the present number on the ground is probably not far from one hundred, one to four millions, or nine for a population as large as that of the United States!

The American Board now (Nov. 1867) has eleven missionaries, one missionary physician, and two female teachers, connected with five missionary stations in China.

OUR WORK.

In the providence of God this field seems to have been assigned to the Christian church of this land, as its part in the great work of evangelization. Protestant Germany has its work largely on the continent, though individual communities have done and are doing a noble work abroad. India belongs rather to England, to which it is bound by political as well as commercial ties; Africa and China rather to the United States; Africa to the Christian freedmen of the South, held in reserve, as it were, till they shall be ready for it; and China to the Christian churches of the North.

Upon the present method of conducting missions, two thousand men, and a thousand female teachers are needed for the evangelization of China. It is believed that other Missionary Societies will generously share this work with us; and that the American Board will not have the opportunity of doing more than one half of it. Will the churches who act through the Board at once earnestly and as in the sight of God undertake the half, to furnish one thousand men, and five hundred female teachers for the work. Such a force put into the field within the next ten years, judging by the results in other fields during the last twenty, might hope to secure the triumph of the gospel in China by the close of the century! Is it not a work worthy of the Christians of America, a fitting thank-offering to God for the spiritual blessings we enjoy?

We want a regiment of the Lord — a thousand men — one man from every five churches, large and small, represented in the Board, one man for every four hundred members in our churches. Is it impossible to secure them, impossible to raise a thousand men for the grandest work ever undertaken by the church, a work so in keeping with the indications of Divine Providence, so in keeping with the spirit of our Lord, and so sure of his sympathy and blessing? *Impossible for American Christians?* The past six years have changed the meaning of the word.

To carry on the work on the scale proposed will require $2,000,000 a year — less than our late war cost for a single day — not one fourth as much as we gave annually to the Sanitary and Christian Commissions. Is it impossible to raise $2,000,000 a year to evangelize a third of the human race, to extend the blessings of the gospel and a Christian civilization, among a people ten times as numerous as our own — to *save* them for time and eternity? Can not an average contribution of five dollars each be raised from the professed followers of Christ in our churches, for such an object?

Let us deny ourselves but a trifle of our expenditures for what is too often of no real advantage to us, and the work is done. Let parents consecrate their sons and daughters; let the young men in our colleges and seminaries organize Chinese bands; let ministers preach it, and the friends of Christ remember it in every circle of prayer, as the *one great work of the age;* then shall the Christian church arise and shine, the glory of the Lord being risen upon her, and China shall rejoice in a Saviour's love.

BOOKS ILLUSTRATIVE OF MISSIONS.

Memorial Volume of A. B. C. F. M. By Dr. Anderson.
The Hawaiian Islands. By Dr. Anderson.
The Land and the Book. By Dr. Thomson.
Woman and Her Saviour in Persia.
The Middle Kingdom. By S. Wells Williams, LL. D.
Social Life of the Chinese. By Rev. J. Doolittle.
Life in India. By Rev. J. W. Dulles.
India, Ancient and Modern. By D. O. Allen, D. D.
Christianity in Turkey. By H. G. O. Dwight, D. D.
Zulu Land. By Rev. Lewis Grout.
Western Africa. By Rev. J. L. Wilson.
Cyclopædia of Missions. By Rev. H. Newcomb.
The Nestorians. By Dr. Grant.
Memorials of Mrs. Hamlin.
Missionary Sisters.
Memoir of Mrs. Van Lennep.
Life and Letters of Rev. Daniel Temple.
Memoir of Rev. D. T. Stoddard.
Memoir of Dr. Lobdell.
Nestorian Biography.
The Missionary Patriots. By Rev. I. N. Tarbox.
Five Years in China; or, Life of Rev. Wm. Aitchison.
Life and Letters of Rev. David C. Scudder.
The Persian Flower. A Memoir of Judith G. Perkins.
The Martyr of Sumatra. A Memoir of Henry Lyman.

Most of the above, and many others, though not published by the Board, can be found in the bookstores.

MISSIONARY PERIODICALS, &c.

THE MISSIONARY HERALD, containing full reports of all the operations of the Board, and a glance at all other evangelical missions, with maps and illustrative engravings, is issued monthly at cost, viz: $1.00 per annum, payable in advance. Due regard to the last command of our Lord seems to require that it *should be taken and read in every family* of the churches sustaining the missionaries whose labors it describes. For particulars see cover of Herald. Subscriptions received by Charles Hutchins, Agent, Missionary House.

THE ANNUAL REPORTS of 1867, and past years, will be sent by mail to persons who may order them, and who send stamps for postage — six cents. The Report for 1865 contains a list of all the Honorary Members constituted prior to October of that year; and Reports of 1866 and 1867, the names of all new members.

HONORARY MEMBERS. — Clergymen, on payment of $50, and other persons, on payment of $100 at any one time, can be constituted Honorary Members of the Board; such members, on *annual* application, can receive the Missionary Herald gratuitously.

LEGACIES. — In bequests, care should be taken to use the full corporate name, viz: "American Board of Commissioners for Foreign Missions."

REMITTANCES. — It is desirable that drafts and checks should be drawn on Boston, New York, or Philadelphia, as those on other places are not bankable here. For small sums, post-office orders are convenient.

Single copies of Missionary Tracts are furnished free on application by mail or otherwise. The Tract on China is furnished for distribution at $2.00 per hundred. Another tract just issued, on the "Necessities of the Foreign Field," at $1.00 per hundred.